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MINUTES,

CONSTITUTION,

RULES OF DECORUM,

—AND—

DECLARATION OF PRINCIPLES,

OF THE

ZION COLORED ASSOCIATION.

COMPILED BY T. J. POLK.

WADESBORO':
PRINTED BY N. KNIGHT & SON.
1873.

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STATISTICAL TABLE.

CHUCHES.	COUNTIES.	MALES.	FEMALES.	TOTAL.	FOR MINUTES.
Mt. Zion,	Anson.	15	29	44	$5 00
Caraway's,	"	26	42	68	2 50
Flint Ridge,	Union,	6	16	22	2 50
Liberty Hill,	"	4	4	8	4 15
Parson's Grove.	Anson.			93	5 00

ORDAINED MINISTERS.

Randall Bennett, Charles Tilman, Berry Hasty, Joseph Ratcliff, William Watts, Henderson Parsons.

LICENTIATES.

Jacob Shad, Robert Diggs, Albert Hammond, Aaron Gatewood, Wiley Polk, Jacob Alsbrooks, Samuel Leak, Brandy Ingram, Redic Wallis.

Anson County, N. C.

MINUTES.

—o—

The following named Churches having resolved to form themselves into an Association, met at Caraway's Church, on the 8th day of November, 1873.

The introductory sermon was preached by Elder J. W. Davis, from the 4th chapter of Exodus, and 15th verse.

After a short recess, the convention was called to order by Elder J. W. Davis, and J. C. Caraway was requested to act as Secretary. The following churches were then reported :

Mount Zion delegates—Rev. Randal Bennett, Wiley Polk, Arthur Horn, Wiley Hinson, Samuel Leak, report a good Sabbath School, and Library.

Parsons' Grove delegates—Henry Bennett, Henderson Parsons, Jacob Shad, Robert Buchanan.

Flint Ridge delegates—Anderson Hasty. Nathan Cox.

Liberty Hill delegates—Rederic Wallis, Alexander Wats.

Caraway's delegates—Rev. Charles Tillman, Jesse Gaddy, Rev. Samuel Jackson, Mack Hammond.

On motion, the Constitution, Rules of Decorum, and Articles of Faith of the Welsh Neck Baptist Association were read and adopted by this body, and ordered to appear in the Minutes.

An invitation was then given to all visiting brethren of the same faith, and order, to seats with us.

The Moderator then appointed a committee to make choice of a missionary, to labor in the bounds of this Association, the next year—Committee—Randal Bennett, Henderson Parsons, Berry Hasty, Joseph Ratliff, Richard Wallis, Samuel Leak, Anderson Hasty, Samuel Jackson.

The committee retired, and in a short time returned, and reported Elder J. W. Davis as their choice.

Finance committee appointed as follows, Milton Parsons, Wiley Hinson, Anderson Hasty, Robert Buchanan, Alexander Wats, Adam Simons.

The Association then resolved to pay Elder J. W. Davis the sum of two dollars per day, as Missionary.

The Finance Committee was also instructed to search out and make choice, of four colored preachers, to be sent to college, and educated.

On motion Arthur Horn was appointed Treasurer, of this Association.

The committee to select four preachers to be sent to college, reported that they recommend, Rev. Randall Bennett, Rev. Henderson Parsons from Anson co., and Rev. Berry Hasty, and Jacob Alsbrooks from Union ; also that the Rev. Charles Tillman from Anson, be sent if sufficient funds be raised.

It was moved and carried, that the Missionary draw on the Treasurer qurterly for his pay, and report to the next meeting of this Association.

Resolved, That the next meeting of this Association be held with the Mount Zion Church, Anson co., commencing on Friday before the second Sabbtah in November, 1874.

Resolved, That we invite sister Associations to open correspondence with us, by sending us a copy of their minutes and their ministers and other brethren, as corresponding messengers, to our next Association.

A report of Elder J. W. Davis for services rendered the colored people, for the last five years, was read, and ordered to appear in the *Home Mission Herald.*

On motion the Association adjourned to Sunday morning, 10 o'clock.

SABBATH.

Met according to adjournment, prayer by Rev. Randal Bennett, the report of the Finance Committee called for ; they report $9,50 on hand. The Rev. Joseph Ratclif preached from the 7ch. of Mathew 4v, after which a collection was taken up, amounting to $11,85. At 3 o'clock, Rev. Henderson Parsons preached from the 7ch. ot Genesis 1v., closed by benediction, by Moderator. J. W. DAVIS, Moderator.

RULES OF DECORUM.

1. The Moderator shall fill the chair, and preserve decorum in the Association ; of him punctuality, gravity, and vigilence

are particularly required. He shall open and close the Association by prayer to God, or call upon some brother to perform this service. He shall appoint committees, with the sanction of the Association, explain questions, administer reproof, and decide between contending claims. He should never speak in debate, except on important questions, and then not until he has given others a fair opportunity to give their views, and appointed some other member to the chair. He may require motions to be presented in written form, whenever he may deem it necessary.

2. The Clerk shall enroll the names of the members, minute the proceedings of the body, and discharge such other duties as the Association may require.

3. The members of the Association shall observe that respect towards the officers, and each other, which becometh those that reverence that Great Being, whose cause they should labor to promote. All invective should be carefully avoided by members while speaking, and those who are not speaking should refrain from all such indecorous conduct, as is calculated to throw odium on the speaker, or to interrupt his chain of thought, or good feeling, or in any way disturb the peace of the Association. No person may withdraw without permission of the Moderator.

Let all things be done decently, and in order.

CONSTITUTION OF THE ZION COLORED BAPTIST ASSOCIATION.

—o—

1. This union of churches shall be known, and designated by the name of the Zion Baptist Association.

2. It shall be composed of delegates from the counties of Anson, and Union.

3. The churches shall be represented in the Association by any number of messengers, not exceeding three from each church. These should be furnished with a short letter, from the church, mentioning explicitly the names of their messengers, and the state of the church, and signed by the Moderator, and Clerk.

4. The messengers when convened shall organize themselves

into a deliberative body by the appointment of a Moderator, and Clerk. These officers shall be chosen by ballot at each annual meeting, and continue in office until new ones are chosen. They may be eligible to a re-appointment from year to year, according to the will of the voters.

5. Newly constituted churches, or churches dismissed from other deliberative bodies of the same faith and order, may be admitted into this Association, on their sending up their messengers to an annual meeting, with a petition, and by those messengers agreeing to the Declaration of Principles herewith published, on the behalf of the church that sent them.

6. In the election of officers the individual that has the largest number of votes for the office in question, shall be declared elected. The Moderator and Clerk shall perform the duties ordinarily devolving on these respective officers, in well regulated deliberative assemblies. The clerks shall also preserve a regular file of the Association Minutes and have it present at their meetings from year to year for the use of this body, and upon a change of officers the late Clerk shall transfer the said file to his successor in office.

7. There shall be a Treasurer of this Association, who shall hold his office until the last day of the next meeting, and until another shall be elected, and give bond, and enter upon the duties of his anual meeting, and shall then be concurred in by two thirds of the members present.

This Constitution was approved, and adopted, by the convention of delegates from the several churches of Anson and Union Counties, on the 8th day of November, 1873.

J. C. CARAWAY, Secretary. J. W. DAVIS, Moderator.

Declaration of Principles, of the Zion Colored Baptist Association.

The Baptist denomination have ever maintained that the Word of God is the only standard of christian doctrine, and duty. The confessions of faith, which from time to time have been put forth by portions of the denomination, have been merely as declarations of principles generally received amongst

them, and not as standards of their faith. To the Bible they have ever appealed as the only authoritative rule and arbiter in matters of faith and practice. Fully persuaded of the correctness of these views, and at the same time impressed with the importance of having a brief summary of our distinguished religious sentiments that our true position may be known and understood; we present the following as a declaration of principles of the Zion Colored Baptist Association:

ARTICLE 1.

Of the Holy Scriptures.

The Holy Scriptures, in the commonly received books of the Old and New Testaments, are a full and complete revelation from God to man, touching the character and will of the former, and the duties and destinies of the latter: and are therefore to be received as a sufficient, infallible, and authoritative rule in all matters of doctrine and duty of faith and practice. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof; for correction, for instructions in righteousness: that the man of God may be perfect thoroughly furnished unto all good work" 2 Tim. iii. 16, 17. "Thy word is a lamp unto my feet, and a light unto my path." Psalms cxix. 105. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20, "We have also a more sure word of prophecy; whereunto ye so dwell that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" 2 Peter, i. 19.

ARTICLE II.

Of God.

SECTION 1. There is but one living and true God, the Creator and Preserver of all things, spiritual and incomprehensible in his nature, omnipotent, omnipresent, omniscient, wise, just, true, merciful, unchangeable, glorious in holiness, and eternal in existence. "Hear, oh Iseral, the Lord our God is one Lord." Deut. vi. 4. "In the beginning God created the heaven and the earth." Gen. i. 1. God is a spirit. John iv. 24. "For the Lord God omnipotent reigneth." Rev. xix. 6. "Whither shall I go from thy spirit; or whither shall I flee from thy presence?" Psalms cxxxix. 7. "Oh the depth of the riches, both

of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out." Rom. xi. 33. "A God of truth and without iniquity, just and right is he." Deut. xxxii. 4. "The Lord, the God, merciful and gracious, long suffering and abundant in goodness and truth.' Exodus xxxiv. 6. "I am the Lord, I change not." Mal. iii 6. "Who is like thee, glorious in holiness, fearful in praises, doing wonders." Exodus xv. 11, "Even from everlasting to everlasting thou art God." Psalms xc. 2.

SEC. 2. In this divine and most glorious being there is a Trinity of Persons, the Father, the Son, and the Holy Spirit, of the same essence, and equal in power and glory. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v. 7. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxxviii, 19. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2dCor. xiii 14. "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 6.

ARTICLE III.

Of the Sovereignty of God.

As the great first cause of all things, God exercises an absolute sovereignty over the universe. He sees the end from the beginning; nothing can transpire contrary to his foreknowledge and foreordination; His decrees and purposes are fixed and immutable, and will be fulfilled in every particular; and he overrules and controls all events to the furtherance of his glory, and the accomplishment of His designs. "Declaring the end from the beginning, and from ancient times the things that are not yet done saying, my counsel shall stand, and I will do all my pleasure." Isaiah xlvi. 10 "Who worketh all things after the counsel of his own will?" Eph. i. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psalms lxxvi. 16. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 23. "For of a truth, against thy holy child Jesus,

whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Acts iv. 27. 28.

ARTICLE IV.

Of Creation and providence.

Sec. 1. In the begining God, for purposes of his glory created the world, and all things that are therein, formed man from the dust of the earth, set his image upon him, and placed him in the garden of Eden, in a state of perfect innocence and happiness. "In the beginning God created the heaven and the earth." Gen. i. 1. "For by him were all things created, that are in heaven, and that are in earth, visible and unvisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." Col. 1. 16. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. i. 27. "Lo, this only have I found, that God made man upright; but they have sought out many inventions." Ecc. vii. 29.

Sec. 2. As God originally created, so by his Providence he sustains and preserves all things; exercises a general and particlar care over his creatures, both great and small; and, by a special Providence, watches and guides, protects and defends them that are his. "Upholding all things by the word of his power." Heb. i. 3. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore: ye are of more value than many sparrows." Mat. x. 29, 30, 31. "The lot is cast into the lap; but the whole dispensing thereof is of the Lord." Pro. xvi. 33. "Except the Lord keep the city, the watchman waketh but in vain. Psalms cxxvii. 1. "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 1. 20. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Romans viii 28.

ARTICLE V.

Of the Fall and Depravity of Man.

SEC. 1. By a wilful act disobedience in the garden of Eden, through the temptation of Satan, our first parents fell from the state of innocence and glory in which they had been created, lost the favor of god, were brought under the curse of the law, and made themselves liable to the penalty of temporal spiritual and eternal death, "And the Lord commanded the man saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowlede of good and evil thou shalt not eat of it: ior in the day that thou eatest thereof thou shalt surely die." Gen. ii. 16, 17. "And the man said, the woman thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, what is this thou hast done? And the woman said, the serpent beguiled me, and I did eat." Gen. iii. 12 13.

SEC. 2. In consequence of the original disobedience of our of our first parents, all their descendants are born with a corrupt and depraved nature, which leads to cin, and consequently to condemnation and death: and they must, without the intervention of sovereign grace, be forever banished from the presence of God, and the glory of his power. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom. v. 12. "For all have sinned and come short of the glory of God." Rom. iii. 23. "Behold I was shapen in iniquity; and in sin did my mother conceive me." Psalms li. 5. "There is none that doeth good, no not one." Pasalms liii. 3. "The soul that sinneth, it shall die. Ezekiel xviii. 4.

ARTICLE VI.

Of the Work of Redemption.

SEC. 1. God, in sovereign love, has opened a way through the mediation, sufferings and death of his Son, whereby sin may be pardoned, its condemnation removed, the sinner accepted, and the soul redeemed; so that God may be just and yet justify the sinner that believeth in Jesus; and it is only in accordance with this divine scheme that any can be saved. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii 16, "But when the fullness of time was come, god sent forth his Son, made of a woman,

made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." 1 Peter i. 18, 19, "Neither is there salvaton in any other; for there is none other name under heaven given, among men, whereby we must be saved." Acts iv. 12. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

SEC. 2. In accomplishing this mediatorial work, it was neccessary that the Divine and the Human nature should be united in the person of the Mediator. In the Messiah this mysterious union took place—and while he was God he was also a man. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a serpent, and was made in the likeness of men." Phil. ii. 6, 7. "And the word was made flesh, and dwelt among us, and we behold his glory as of the only begotten of the Father, full of grace and truth." John i. 14. "For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. "God was manifest in the flesh justified in the spirit seen of angels, preached unto the Gentiles, believed on in the world received up into glory." 1 Tim. iii. 16.

ARTICLE VII.

Of Predestination and Effectual Calling.

SEC. 1. From before the foundation of the world, God, in the sovereignty of his grace and love, chose and predestinated unto eternal life those who in the covenant of redemption were given to his Son. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1. 4, 5. "Who hath saved us, and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter i. 2. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. viii. 29.

SEC, 2. Those who have been given to Christ in the covenant of redemption, are effectually called by the Word and the Spirit of God, to a participation in the blessings of the great salvation.—"Moreover, whom he did predestinate, them he also called." Romans viii. 30. "Who hath saved us, and called us with an holy calling." 2 Tim. i. 9. "That the purpose of God according to election might stand, not of works, but of him that calleth." Rom. ix. 11. "Thy people shall be willing in the day of thy power." Psalms cx. 3.

ARTICLE VIII.

Of the Freeness of the Gospel.

The salvation which the Gospel provides is freely offered to the children of men. Its invitations are alike extended to all, and none are excluded from the participation of its benefits, excepting those who wilfully reject our Lord Jesus Christ. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." Isaiah lv. 1. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, oh, house of Israel!" Ez. xxxiii. 2. "And the Spirit and the Bride say, come. And let him that heareth say, come: and let him that is athirst come: and whomsoever will let him take the water of life freely." Rev. xxii. 17. "And ye will not come to me, that ye might have life." John v. 40.

ARTICLE IX.

Of Justification and Adoption.

SEC. 1. The righteousness of Christ is the ground of our justification. This righteousness embraces his obedience and sufferings—all that he did, and all that he endured; and this, as a whole, being received by faith, constitutes the ground on which we are justified.—The evidence of justification is furnished by the performance of good works. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." 1 Cor. i. 30. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called the LORD our Righteousness." Jere. xxiii. 6. "And be found in him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. "For Christ is the end of the law for righteousness, to every one that believeth." Rom. x. 4. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21. "Now to him that

worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 4, 5.

SEC. 2. Those who are justified by the grace of God become his children by adoption, have his name written upon them, are permitted to call him Father, and enjoy the liberties and privileges of the children of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself," Eph. i, 5. "Beloved, now are we the sons of God," 1 John iii. 2. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Romans viii. 15.

ARTICLE X.

Of Regeneration.

Regeneration is that inward change which the sinner experiences when he passes into a state of grace. It can be effected only by the Spirit of God. It consists in a complete and thorough renewal of all the dispositions and affections of the soul; and without it no sinner can enter into the Kingdom of heaven. "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." John iii. 3. "Not by works of righteousness which wehave done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. "Therefore if any man be in Christ Jesus, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. v. 17. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God." John i. 13.

ARTICLE XI,

On Repentance.

Repentance unto life is a godly sorrow for sin, wrought in the soul by the Spirit of God, and leading to a change of life, the abandonment of sin and the pursuit of holiness. And this is a duty which God imperatively requires of all mankind. "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. vii. 10. "They shall come with weeping, and with supplications will I lead them; I will cause them to walk* in a straight way, wherein they shall not stumble, Jeremiah xxxi. 9. "But they that escape of them, shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity." Ex. vii. 16. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts xvii. 30. "But except ye repent ye shall all likewise perish." Luke xiii. 3.

*By the rivers of waters.

ARTICLE XII.

Of Faith.

Faith is that exercise of the heart (the understanding and the will fully consenting thereto,) by which the sinner joyfully receives the truth as it is in Jesus; and rests upon him for pardon, sanctification, and eternal life. The righteousness of Christ is the foundation of our hopes; by faith we lay hold of that righteousness, and appropriate to ourselves the consolations and promises of the gospel. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Eph. ii. 8. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans v. 1. "For Christ is the end of the law for righteousness to every one that believeth." Romans x. 10. "Because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth." 2 Thes. ii. 13. "He that believeth on the Son hath everlasting life." John iii. 39.

ARTICLE XIII.

Of Good Works.

While salvation is all of grace, and is apprehended only by faith, good works are also essential to the christian character. Performed in obedience to God's commandments, and fulfilling his decrees, they are the fruits and the evidences of a living faith. They are necessary, not as constituting the *cause* of justification, but its *effects*. They do not make us christians, but they *prove* us so. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 10. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus iii. 8. "Show me thy faith without thy works, and I will shew thee my faith by my works." James ii. 18. "For as the body without the spirit is dead, so faith without works is dead also." James ii. 26. "Wherefore by their fruits ye shall know them." Matt. vii. 10.

ARTICLE XIV.

Of Sanctification.

Those who are united to Christ in the exercise of faith, are being sanctified by the Spirit and the word of God. Although still infirm and imperfect, they are advancing in the knowledge of our Lord Jesus Christ, strengthening in spiritual graces, and progressing in the practice of that holiness, without which no man shall see

the Lord. "Sanctify them through thy truth; thy word is truth." John xvii. 17. "Because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thes. ii. 13. "Be ye therefore perfect, even as your father which is in heaven is perfect." Matt. v. 43. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. v. 23. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1.

ARTICLE XV,

Of Final Perseverance.

Those who are accepted in the Beloved, and have received the remission of their sins through faith in our Lord Jesus Christ, shall persevere, by grace, unto eternal life. And if any who have professed the christian name return to their sins, and perish in them, it is not because they have fallen from grace, but because they never knew that grace in its regenerating and saving power. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. i. 6. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." 2 Tim. ii. 19. "And I give unto them eternal life; and they shall never perish, neither shall any* pluck them out of my hand." John x. 28. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out from us, that they might be made manifest that they were not all of us." 1. John ii. 19. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans viii. 38, 39.

ARTICLE XVI.

Of Free Agency.

God is pleased so to exercise his sovereignty that man, notwithstanding the fall and depravity of his nature, whether doing good or working evil, whether accepting or rejecting salvation—acts

*In many of our English Bibles we here read "any *man*"—and in some other Bibles the word "man" is not even italacised. Let it be borne in mind that this word is not the original, and that it, therefore, should not have been introduced into the translation.

freely and from choice. And therefore those who are finally lost will be alone responsible for the consequences of their guilt; and those who are saved, while they freely choose the redemption which is in Christ Jesus, will ascribe the choice of it, as well as the redemption itself, all to sovereign grace. "Choose you this day whom you will serve." Joshua xxiv. 15. "For why will ye die, oh house of Israel?" Ez. xviii. 31. "And ye will not come to me, that ye might have life." John v. 40. "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." Phil. ii. 12, 13.

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ATTORNEY AT LAW,

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